The Bombay Guardian

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WEEKLY REVIEW.

The new Roman Catholic Bishop of bay thinks it not merely childish but ensical to say there is no fear that Eng- would fall back to Roman Catholicism. an Catholics who confine their attention ertain developments in the Church of and, may be excused for entertaining a hope as the Bishop expresses. In rm we accept his saying: it is childish o fear, to take for granted that there is nger, no Romeward tendency to be re- d.

—A deputation waited upon the Emperor rance in December, to present him with ble and with thanks for the liberty given isseminate the Scriptures during the eat Exposition. He expressed his interest in the work and said 'You must continue it.' He spoke of the fearful progress of a new party, the *Atheists*. M. Vernes modified the expression into *the Anti-Christian party*, the correctness of which seemed to be admitted by the Emperor. It is very certain that Napoleon III. is not making haste to occupy the role assigned to him by some of our prophets, we mean commentators on prophecy. There was never more religious liberty than there is now in France. Yet Louis Napoleon, the 'Anti-christ' of these writers, was to have made a Covenant with the Jews seven years before 1873, and to have been fully revealed in the character that they assign to him. Of all which we see no sign. The Emperor of France is simply true to one thing, and that is the thing which we find indicated in prophecy, namely, the upholding of the Papacy.

—Father Hyacinthe who draws audiences of 3,000 to his Conferences at Notre Dame, presses upon the multitude the study of the Bible, and gives the right hand of fellowship to religious Protestants.

—Sir Robert Napier was still at Zoulla on the 23rd of January, and was determined not to advance until Senafe was provided with supplies to meet all demands that might be made for four or six months. It is believed that it will be a long time before six months' provisions are stored at Senafe. Meanwhile the *Zoola and Koomayloo Railway* has been opened. Two miles of rail are being laid down weekly. The telegraph has doubtless been completed to Senafe before the present time. It appears that an order from Head Quarters puts an unqualified veto upon the desire of 'correspondents' and other civilians, to proceed to Senafe. What will the *Times* say?

—The last number of the *Powla* informs us that that journal is to cease to appear. Its subscribers are to be made over to 'one of the most spirited of the weekly Church papers in India,' the *Bombay Guardian?*

THE Annual Meeting of the Bombay Tract and Book Society, is appointed to be held on Tuesday evening next, at 8 o'clock, at the Bible Society's Depository.

WE have been favored with copies of the following works:

Bombay High Court Reports. Vol. III. Part III.

Papers read at a Conference of Missionaries of the C.M.S. at Sharanpur, by the Rev. Messrs. Frost and Price.

A friend has called our attention to the term "Erastian" applied by the *Friend of India* lately both to the Church of Scotland and the Church of England. He questions the propriety of the expression, in one at least of the above applications. The definition of the word as given by Webster, is: "One of a party who professed to follow the principles of Thomas Erastus, and maintained that 'the church is a mere creature of the state,' dependent upon it for its existence and for all its powers." We suppose there are not many in either the Church of Scotland or the Church of England, who maintain such principles. The argument usually advanced for establishments, is that the state connection is advantageous, not that it is absolutely essential.

We were glad to see so large an attendance at the Annual Meeting of the Bombay Auxiliary Bible Society. The Report, read by the Rev. D. C. Boyd, Secretary, was a very satisfactory one. We hope to notice it when it appears in print. The resolutions were supported by Colonel Kirby, the Rev. Dhunjibhai Nouroji, the Rev. Dr. Wilson, President of the Society, the Rev. Messrs. Cameron and Keer, C. E. Chapman Esq., and H. M. Birdwood Esq.

A friend has sent us the following which we have much pleasure in publishing:

Readers of the *Guardian* are familiar with the name of the late Rev Adam White, missionary in the Poorandhur district. His widow, now at home, retaining the liveliest interest in the scene of her husband's ministry, is building mission premises at the village of Sassoor where Mr. White had purchased a piece of ground with the view of establishing his mission. The premises consist of a School room, which night answer for a Chapel, and a catechist's house. The funds have been nearly all provided by Mrs. White, what remains, from Rs. 400 to Rs. 500, will it is hoped, be contribute by friends in India. With Mrs. White's sanction, an appeal is now made to them. Those who feel willing to support the undertaking, and to assist in conserving the fruits of a most devoted ministry may communicate with, or send contributions to the Rev. R. Angus, or to Mr. J. Small, Missionary of the Free Church at Poona, who have been requested by Mrs. White, meantime, to superintend the work; or to the Editor Bombay Guardian, Tract and Book Society, Bombay.

High-church organs speak sometimes complacently of the "American Church," by which they mean the Protestant Episcopal Church of the United States. They may be interested by the glimpse of a scene lately witnessed in Philadelphia, as pourtrayed in the following extract from an American paper. We should premise that there was sitting in Philadelphia a Convention of 300 delegates from five different Presbyterian bodies, engaged in discussing a basis of union. At the same time there happened to be an Episcopal Convention sitting in the same city of 'Brotherly Love.' This is the scene we refer to:

"On Friday morning the Convention sent its "cordial salutations" to the Episcopal Church Convention contemporaneously in session in the city, and, in response, more than one hundred of the Episcopal clergymen made a friendly call upon the Convention, which rose to receive them. Mr. Stuart, advancing to Bishop McIlvaine, said: "Brother, I shall not call you Bishop now, for we are brothers in Christ Jesus—I, on behalf of the Presbyterian Convention, welcome you and your colleagues." After having prayed and sung together, Bishop McIlvaine made a touching address, in which he said, "there are times when, instead of there being a desire to magnify our differences, we should aim to bring about such measures as will unite us in the advancement of the Church of Christ." Mr. Stuart introdueed Bishop Lee of Iowa, to the Convention, saying, "the last time that Bishop McIlvaine, Bishop Lee and I met, we were at the gates of Richmond, asking Jefferson Davis to allow us to enter Richmond and minister to the starving Union soldiers who had been battling for our beloved country. Now that we have one united country, may we not hope that soon we will have one united church?" Bishop Lee followed in a few warmly fraternal remarks, after which Prof. Smith led in reciting the Apostle's creed—all present uniting—after which the hymn, "Blest be the tie that binds,' &c., was sung by the assembly with deep emotion. Further brief addresses were made by Rev. S. H. Tyng, Jr., Messrs Coningham and Brunot, Rev. Dr. Hodge, and Rev. Dr. Stearns of Newark, during which the tender feeling of the occasion rose to that height that almost all present were bathed in tears, and the scene seemed as near to heaven as can ever be realized in this world. Then, after some moments spent in silent prayer, Bishop McIlvaine led in fervent petition for the object of the Convention, and Dr. Hall of New York, (late of Dublin,) invoked God's blessing on the Episcopal churches in this country and the Father-land. Bishop Lee led in the Lord's Prayer, Mr. Stuart pronounced upon Bishop McIlvaine the Levitical benediction, (*Num. vi*: 24-26,) the doxology was sung, and the apostolical benediction was pronounced by Bishop McIlvaine — which closed the exercises of the morning."

To the above we may subjoin the mention of a Declaration which was adopted by the Episcopal Convention, in which they affirmed the liberty of preaching everywhere; the liberty of recognizing the validity of the ministry of the evangelical churches; and the expediency of considering the duty of modifying certain expressions in the book of Common Prayer, especially in the baptismal service.'

We have been favored with the following letter from a friend with the Advance Brigade

of the Abyssinian force at Senafe, from whom we hope to have other communications. The letter is dated January 8th, 1868:

"The Advance Brigade under command of General Field, arrived at Senafe, on the 6th December. The chief of the neighbouring country came out to meet us in a friendly manner and preceded by them and Colonel Merewether the Brigade marched from the head of the Pass two miles to the encamping ground, on which spot we have now been established for a little more than a month. Senafe is a small insignificant village built of rough stones, each house being flat-roofed and low and more wretched in appearance than any village in the Concan; the inhabitants are nearly all Mahometans, but a few miles off there are Christian villages of the same description. Men, women, and children are miserably poor and ill-clad, the women generally wearing only a skin sewn round them; their hair which is woolly is ornamented often with beads and their ears with brass ear-rings. The men have a long sheet wound round and hanging over the shoulder and are armed with sword, shield and spear; they are all spare but not bad looking, having the Arab rather than the negro features. The women and children do the hard work and bring grass and wood into camp for sale. Plenty of cattle and sheep and goats are obtainable in the country, but it is very poor about here in natural products, altho' the soil is rich. Barley is the only corn we can obtain and that not in sufficient quantities for the small force here, one reason being that the locusts for the last 3 years have destroyed nearly all the crops in these districts; milk and a few red chillies are the only other articles obtainable excepting coarse warm Cumlees made of sheep skins, at 2 dollars each. Water is to be found in almost every valley but just here it has been running short lately and all horses and mules have to go 1½ miles for water. The climate is delightful and healthy, like fine English spring weather, and we are glad to wear all our warm clothes and to heap over us at night all the wraps we can obtain. The Thermometer has several times been down to 33° in a *rowtie*, and hoar frost has at 6 A. M., often covered the ground. The range of the Thermometer is generally about 38° at 6 A. M. and 75 to 80 at 2 P. M. falling again to 52 in the evening at 7 P. M. The country is a magnificent one seen from the top of one of the high hills round our Camp; it presents a succession of vallies separated from each other by short ranges, and issolated high hills rising abruptly out of the plains. The distant mountains are very grand and in the foreground lower ranges are seen, many of them having extensive plateaus and all covered with trees and bushes, principally the junifer. The height of the highest mountain (Mount Saura) near this, on the edge of the Ghat, is 9,500 feet above the sea level, and Senafe is about 7,600 feet and the high hills over the country about 1,000 feet higher than this place. The vallies have most of them nullahs with deep pools of water, and an abundance of grass on both sides of the nullahs, so that our horses and mules are well supplied and will be, I think, on our march South. The Tigre Prince by name Kassai is very friendly and has made a Proclamation through his country that all are to assist us; he has sent an Envoy to the Camp by name Merteha who was educated at Dr. Wilson's Mission School and speaks English well, and he is still here waiting for Sir Robert Napier's arrival. The Commander-in-Chief arrived at Zoulla at 9 A.M., of the 3rd instant and we expect him here in a few days, when it is hoped a forward movement will be made. The Troops now at Senafe (to-day) are the 3rd L. Cavalry, the Native Artillery and mountain Train, 10th Regiment N. I. 6 Companies of 33rd Regiment and one Company Royal Engineers; also 1 Troop Scinde Horse and the horses of the E.14 Battery Royal Artillery, the guns and men being behind at Goomayla. The Troops are all healthy, more so than they would be in India, and the 10th Regiment has been working hard at road making, digging wells and is now also building of wood, cut on the hills, *pendals* for the Muleteers who have no tents. News from Magdalla with letters from Mr. Rassam which have been forwarded to Zoulla to General Merewether, have on three occasions within the last fortnight arrived. The messengers say that the captives were all well when they left at the beginning of December, and had written urging our advance, being afraid of again falling into the hands of the cruel king. He was said to be about a month's march from Magdalla, making towards it, but his march was interrupted by the army of the Chief of Lasta, and the king of Shoa's army also was round about Magdalla. These chiefs dare not attack Theodorus because he has some eight cannon with him and because they fear him so much. They will welcome our army in the hope that we shall destroy the tyrant and have sent word for us to hasten on.

"We shall have to carry our own Commissariate supplies and depend on the country only for water and grass. It is not settled what Force will go on, and nothing will transpire until the Chief comes."

A correspondent questions the correctness of Mr. Ogilby's notion about the planets being hollow spheres He says: "It can be mathematically demonstrated that if the earth is a hollow sphere, the attraction of gravitation will be equal in all directions, in every place within that hollow sphere." We suggested that if it were such a sphere and had an internal atmosphere, there might be some forms of life there. Our correspondent has some remarks on this subject which would equally apply to any moveble thing on the internal surface. Perhaps a more thorough study of the rings of Saturn may assist in solving same of the problems connected with this subject. Our correspondent thinks some of the data from which the density of the earth is calculated, are uncertain. 'The relative densities of the planets may be computed more closely than the absolute density of one of them.' He adds: "The immense unutilized matter. This argument may go for what it is worth. After scooping out a large place in the bowels of the earth there is a large amount of unutilized matter left. Look where we will there is abundant unutilized matter. In furnishing the *outside* of this earth there is such a profusion every where visible as should impress every one with a belief that the Creator is ready to bestow his blessings in the greatest abundance upon all that who are worthy to receive them. Why may not an infinite being as well creater an immense amount of unutilized matter, as to leave an immense unutilized space?"

We are not prepared to admit that space is unutilized. There is not a square inch of it that is not incessantly used as a medium for the transmission of rays from the sun and other bodies. Without the interplanetary space the sun and other heavenly bodies would have no existence for us as dispensers of light and heat.

If the earth is a hollow sphere, it can only be shown (by the pendulum, for instance) that it must have every where (at the poles as well as the equator) about the same thickness.

We subjoin the paragraph in Mr. Ogilby's letter in the *Athenæum*, relating to the subject:

"If the earth were a plenary solid body throughout, as mathematicians imagine it to be, or if its interior were filled with molten rock, as geologists fancy, there would necessarily be enormous pressure propagated towards the centre by the weight of the superincumbent strata. John Herschel calculates this pressure to be up to 300,000 atmospheres; whilst Dr. Young estimates that a block of solid granite, at the centre would be compressed into half its linear or one eighth of its cubical dimensions. Now the superficial specific gravity of hard rock is about 2·8; if this were increased eight-fold at the centre it would give the earth a mean density of about 22, or 13 times that of water. We know, however, that it is only 5·4 times that amount; consequently that the central parts are not subjected to any enormous pressure, and therefore, in all probability, that the earth is not a solid body, or consists of ponderable materials throughout its interior. It is moreover, remarkable that the interior planets of primary planets—Mercury, Venus, the Earth and Mars, which differ but little in size and period of diurnal rotation—have all very nearly the same mean density; whilst the great planets of the external group—Jupiter, Saturn, Uranus, and Neptune—exceeding the Earth some eight or ten times in linear dimensions, rotate about their axes in less than half the time,—the diurnal motion of Jupiter being upwards of 27,000 miles an hour,—whilst their mean density, in the words of Sir John Herschel, is little more than the specific gravity of cork! Now the laws of philosophy prohibit us from the supposing the planets to be composed of imaginary or unknown materials, different from those of which we have actual experience on the earth. Here then is a paradox which admits of no solution on the hypothesis of plenary solidity, but which becomes perfectly reconcilable to fact and experience when we conceive the planets to be hollow spheroids, in each of which an extensive vacant nucleus compensates for the denser mass of a more limited solid shell—This conclusion will enable us to understand how the Earth can change her axis of revolution, and conform her spheroidal figure to the altered circumstances of polar compression and equatorial expansion, when the centrifugal force is developed in a new direction."

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SATURDAY, FEBRUARY 8, 1868.

ENGLISH MYTHOLOGY.

THE *Overland Mail* of December 26th, supplies us with the following item:

"It has always been well known that Bath stands on the site of the old Roman Aquæ Solis, and an interesting confirmation of the Roman character of the city has recently come to light in the course of excavations made at the White Hart Inn. The workmen came upon what appears to have been the site of a great Temple of Minerva; it extends into Stall-street."

A paragraph like this ought to arrest the attention of the more thoughtful Natives of this country and awaken a train of interesting and profitable reflections. They should naturally be interested in whatever relates to the early history of a nation that has been enabled in the providence of God to become dominant over this vast Eastern Empire. This mighty British power of the 19th century, how did it attain this extraordinary development? Has it always been so powerful? Has it an antiquity like India? Or did it gradually, from inconsiderable beginnings, attain to greatness? If so, by what

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means? Has it always had, for instance, the same religion that it now has?

It is a cheering fact for the inquiring stu- that there are answers to these ques- s. The ancient history of Britain is by eans involved in absolute darkness. We testimony as to its general social and ious state in the ages preceding the ad- of Christ, and more particularly as to subsequent phases of its history. And ave not merely the testimony of books; ve the very monuments of the people, places where they erected them, speak- accents that no one can mistake, as to eligion of Britain, in the days when and his apostles were preaching in

now, we have the remains of a tem- Minerva brought to light in the good Bath at the close of the year 1868. time this temple was constructed it ot Christianity that was the religion of and. Minerva was one of the Olympian s. This temple shows at once that the ns took their religion with them. Mi- was one of a group of deities. She the goddess of wisdom, arts and war. sprang from the head of Jupiter. To ve in her was to believe in Jupiter, Juno, us, Vesta, Bacchus, Ceres, Hercules, lo, Vulcan, Pluto, Saturn, Diana and a of others. The Romans ascribed to Minerva their success in conquering the Britons, and as a token of gratitude erected temples in her honor. In this temple, now exhumed at Bath, there was originally doubtless a statue of that goddess; and there were doubtless at that time, in different parts of the land, many temples to the other deities *we have mentioned.*

But before the Romans came, what were the religions opinions of the inhabitants? Well, we have the same kind of evidence as to that. The druidic remains at Stonehenge and elsewhere, declare emphatically what religion the Romans found in the country, and forbid the belief that a pure and spiritual faith was supplanted by the Græco-Latin superstition.

How came Christianity to be the religion of England? Did not some conquering power bring it with them and force it on the country, as the Romans had done with their religion? Nothing of the kind. For all we know, this temple to Minerva may have been constructed in the latter half of the first century; if so, then at the very time when men were setting up this stone goddess of wisdom and of war, there were men in the country preaching the crucified and risen Saviour of men, just as missionaries in India are now preaching it, though probably with more simplicity of life, more self-denial and devotion. Christianity was in Britain like leaven hid in meal, gradually, silently, and for a time unsuspectedly, making its way not only among the Britons but among the Romans. In due time it overcame. Minerva, Apollo, Venus and the other deities of the Romans, ceased to be honored; their shrines were forsaken; idolatry was held in abhorrence; all over the land, men and women came together to invoke the one living and true God, in spirit and in truth, in the name of Christ. Then came the 'falling away' which the Apostle Paul had foretold in his epistles; the corruption of Christianity that began to take place almost as soon as it had obtained the ascendency in the land; what the Roman Catholics call the conversion of England, but which was really its perversion. During many ages the light of God's truth was obscured under a multitude of errors and shone very, very dimly.

Finally we reach the period of the Reformation when pristine Christianity was restored to the land. For nearly three and a half centuries, with a brief interruption, the Gospel has been accessible in the vernacular, in England; and it is during this period that England has made such marvellous progress in civilization, in wealth, in power.

When the workmen were engaged in hewing the stones for this temple of Minerva, at that very day, we are free to suppose, Christ was looking down from the Mount of Olives upon the walls of Jerusalem, and saying to his disciples John and James, Peter and Andrew, Heaven and earth may pass away, but my words shall not pass away. How little did the eminent men who were then to be found at the court of the Emperor Tiberius, imagine that words had been spoken by a Galilean in Judea that were destined to overthrow the religious system of Rome, that is, of half the world, the system to the upholding of which all the unrivaled resources of that mighty Empire were pledged.

The Jews were exhorted by an inspired prophet to remember their obscure origin, the state of utter helplessness and national ruin in which they were when the Lord took them to be his people. He compares them to a new-born infant cast out in its blood, into the open field, to perish, and in that state adopted by the Lord, and brought up with great care and lavish kindness, until at last the nation might be compared to a fair and blooming virgin. It would well become the English to remember their own inconsiderable origin, and to recognize the goodness and the sovereignty of God in making them to be what they are. The Jews would not give heed to the exhortations of the prophet; they rather, if they remembered their obscure beginning, were disposed to take to themselves the credit of all their progress. Then the Lord left them to the wisdom and power in which they gloried, and in captivity they found out how poor and contemptible these were. May the same severe lesson not be needed by England in her exaltation.

Our Native friends will do well to lay to heart the instruction afforded them by the discovery of a temple of Minerva at the town of Bath. If Mars and Minerva, upheld as they were by all the power of the Roman Empire, passed absolutely away in presence of the Gospel, where shall Gunputi, the Hindoo god of wisdom, and where shall Kali and Krishna appear?

Mythology means the science of myths. It is a great sea into which the religions of the world, invented by men, after enjoying their day of reputed sanctity, come and empty themselves. The proudest and most widely-extended religions have been brought by the revolutions of ages to this great sea. It is the light of God's truth that has in due time shone upon them and revealed their true character. There are still many other systems ruling the opinions and practices of men, that must join the great phalanx of exposed mythologies. "The gods that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens." Jer. x. 11.

HOMILIES FOR THE TIMES. XIII.

"*One thing I do.*' PHIL. III. 13.

We have heard a good deal of late of the Enthusiasm of Humanity. By this phrase the author of *Ecce Homo* designates the sentiment with which Christ inspired his disciples, and by virtue of which they have been enabled to do for mankind what they have done. This enthusiasm, he tells us, is a passion for man as man, irrespective of his character and of the accidents of his condition. Christ demands of his followers that they should have an enthusiastic love for humanity that shall lead them to spend and be spent in the promotion of the welfare of all and sundry, as many as they can reach. Self-interest, self-preference, the love of ease, pleasure, honor, all the ordinary springs of conduct in the breasts of men, are to be in absolute subjection to a wonderful enthusiasm that shall aim constantly and undividedly at the promotion of the well-being of others. We know with what ease the greatest sacrifices are made when love to an individual has possession of the heart; well, the enthusiasm of humanity finds it as easy to make the greatest sacrifices for the welfare of mankind generally. This enthusiasm Christ demands not merely from a few felicitously-organized disciples, but from every one that ventures to assume the name of Christian; and inasmuch as the 'society' which he seeks to call into existence is one that shall finally embrace all nations, this wonderful and sublime passion is one that no individual may properly be without.

Men stand aghast at such a proposition. They are filled with dismay at the thought of the mighty miracle which is required at the hands of every mother's son of them. We have heard, they say, of an angel who cut out the heart of a man when he was sleeping, squeezed all the bad blood out of it, and restored it to its place; but it is a fearful thing that a man should be asked to do this for himself. Bid us amend our lives and put away this and that evil thing; we do not at all deny that there is a reformatory power within us, to be called into exercise by motives that are adapted to our natures, such as these are; but when you tell us that we may not travel the path to heaven unless the principle of self-regard is absolutely and ignominiously dethroned, and in its place 'the enthusiasm of humanity' installed, (a passion which, we are free to say, perhaps we ought to be ashamed to say, we know nothing about) we are simply appalled and confounded. Ask us to open the eyes of the blind, to cleanse the leper, to raise the dead; you ask a more impossible thing than these, when you require of us to be animated by the enthusiasm of humanity.

That very remarkable interpreter of the Gospel, the author of *Ecce Homo*, replies: There is no occasion for so much agitation and alarm. When you see a man drowning, you rush—without stopping to inquire who and what he is, knowing nothing but that he is a man—to his aid. This shows that the germ of the thing is in you. It simply needs to be cultivated, and this is what Christ does. How does he it? I will tell you. The first method which Christ employs in training this passion is the direct one of making it a point of duty to feel it. You must deeply feel your obligation to be pervaded and enthralled by this passion. Secondly, he teaches us to view the whole race in each individual, or to see in each man not himself merely, but the ideal of humanity. As Christ himself was the highest ideal of humanity, it amounts to this, that you are to love Christ in every man. It ought to be

easy to you to love such a being as Christ. Well, think of Christ's love for men, and think that you are loving him in loving them. Let every man be made sacred to you by the fact that Christ has loved him. Now put away all thought of yourself, and consecrate all your powers and possessions to the one end of blessing humanity. You see now that there is no occasion for that feeling of consternation which took possession of you when Christ's great requirement was mentioned.

Unhappily, I am what I am. I fear you have conceived too exalted an opinion of me. I naturally seek my own ease, pleasure and advantage. Tell me that in seeking these I am not to overlook the interests of others, and I will cheerfully listen to you; for society has already taught me the same thing, and I find it safest and best not to contravene the laws of society. Tell me to fight with my sloth and timidity and indifference to others, and you will simply tell me what I am telling myself. But when you bid me, average man that I am, to be filled with a sublime enthusiasm that shall make light of all trials and losses, and difficulties and dangers, for the sake of promoting the welfare of average men, I can only say it is not in me, no, not even in the most embryotic form.

But now what says the Gospel to all this? Have its requirements been rightly stated? And the method of meeting them, has this been rightly described?

Well, the Gospel does require the whole heart and soul, and mind and strength, the life-long consecration of the powers, the cheerful and hearty devotion of ourselves to—the accomplishment of the will of God. And that will relates to the well-being of mankind; for it is the will of One whose name is Love. But the grand, decisive question is this: Does the Gospel take for granted that there is in man, germinant, this self-revolutionizing power?

The answer to this is, emphatically, no. What makes it to be the Gospel is that it brings gifts to men, not merely obligations. It undertakes to endue us with all the strength it demands. Its hope of success is not dependent upon man's appreciation of the sublime and beautiful. It does not presume that there is in the descendants of Adam a readiness to pursue the path of self-abnegation and enthusiastic love to all the moment it shall have before it in Christ the example of such devotion. It does not even presume that a few, of singular appetency for what is good, shall be constrained by that example, and then others by their example, and so on in a gradually widening circle. Christ was not such a visionary as to build his hope of a kingdom that shall have no end upon the shifting sands of such an hypothesis. He knew what was in man. He was something more than an Educator of singular discernment, laying hold of unextinguished but overlooked tendencies and capacities in man, and artfully developing them till they obtained the mastery. He knew what was in man. 'There is none good,' he says, 'save one, that is God.' He spoke of himself as the bread of heaven, come down from heaven to *give life unto* the world. Let us, for ourselves, enquire of the Gospel by what method Christ brings his people under the power of an enthusiasm for the divine will, a passion for human welfare.

NOTES FROM AN INTERLEAVED BIBLE.

Psalm XVIII. 30. 'His way'; the way given for his people to walk in, as set forth in the commandments and promises. Christ is the Way, embodying both. He was made perfect through suffering. Revelation was *incomplete* in the time of David, but *perfect* as far as it went.

31. 'Who is a rock?' Peter should have remembered this when Christ said, Thou art Peter, &c.

30 and 32. 'His way is perfect'; He maketh my way perfect.' Not merely shows me a perfect path, but enables me to walk therein. That is what the Gospel does, and what nothing else does. It would not be glad tidings if it did the first and not the second.

33. Enables us to rise superior to trials and difficulties, to escape precipices and chasms, as the hind or the goat does.

34. Hardly any thing is more difficult for men than to realize that their physical strength, especially as obtained by exercise and regimen, is of God. God will teach us wonderful things if we give him the honor of what we learn.

35. 'Thy gentleness.' I am meek and lowly of heart. If we suffer with him, we shall reign with him.

36. 'Thou hast broadened a way for me.' Very necessary when there is a gaping precipice at the side.

35. The shield. 39. The girdle.

41. Men flatter themselves that they can hate and pursue God's people without encountering his indignation. 'He answered them not.' They had placed themselves in a position in which their prayers could not be heard. So there are still many called Christians who hate those whose more genuine piety rebukes them.

43. These promises wait for a higher fulfilment.

44. 'As soon as they hear.' We have seen nothing like this yet. There is to be testimony from on high such as the nations have not seen.

45. 'Fade away.' Disappear from the open and hide themselves as they can. The Gospel overcomes the strangeness of men to God, bringing them to the household of faith.

46. God of my salvation. Not mere egotism. He made the cause of God his own, and his trials came in consequence. How should not God save him? It was the saving of his own name. Our salvation means more than our own gain. It means the faithfulness of God, his worthiness to be trusted of sinners.

47. Will not God avenge his own elect?

48. 'Thou liftest me above.' Thus, for many ages, the people of God found a home in the Waldensian vallies. Persecution did not reach them there till the truth had got a footing in other places.

49. The assurance of hope. And we in India shall yet see the glory of God revealed among the heathen.

50. Every Christian may use this language, being a king in a higher sense than David was. He that is least in the kingdom of heaven.

XIX. 1. We may learn from this psalm what the blindness of sin hinders men from perceiving in the works and in the word of God. Look into the mythologies of the nations to see how much they have seen of the glory of God.

2. There is not only a revelation in creation as it is at a given moment, but a new revelation in the succession of events. Days and nights succeeding each other unroll the beneficent plan of God relating to the seasons. The mystery of seed time is cleared up by the harvest. And in regard to providential dealings what we know not now we know hereafter. Each day brings its additional tribute of light.

3. The observable thing is that the heavens declare without audible voice, and unthwarted by the multiplicity of languages.

Correspondence.

To the Editor of the "Bombay Guardian."

"FROM AURANGABAD TO BOOLDANA."

SIR,—Once more, I took my pen and attempt writing a few lines to you. What shall be my theme? The subjects that are now dividing the Church of England into the Ritualistic and Evangelical parties? Certainly not, I have not time for such discussions. The Kingdom of Christ and its extension in this heathen land shall be my theme for the present. How little do we realize that we are probationers for eternity, and shall soon have to give an account of our stewardship? Then the question will not be what Rituals didst thou attend to, but what hast thou done with thy talents in the promotion of my glory, and Kingdom upon earth. We have entered u another year. In this time of awful declens God calls loudly upon each of us to enlist under banners, and promote his glory in a sinful wo Oh! that God would rend the heavens, and c down, and awaken our stupid, drowsy senses shall now give you some account of my travell It is now nearly four weeks since, I comme my tour. During the week of Prayer I was and enjoyed the season with the native bret in the villages about Aurangabad. We ext our journey in this direction as far as Toka. we met old Krishnaji Tokekar, and also a few hopeful enquirers among the Mhars of Kâya The day after our arrival, I was asked b teacher of the Government Vernacular Sch Paira Sangam to examine his pupils, whic and was very much struck with the clever the lads. I had intended to have visited a called Pooree, where are a few promising inqu but not knowing the road to it, as it lay out track, I did not do so; but I was delighted to one of the men on our way back, who sat wat for my return. I am thankful to say tha spirit of inquiry is spreading far and wide in parts.

After returning from Toka, I started for dana, viâ Budnapur, and Jalnah. At Budn my Catechist Bhowani, and his wife Sakhoo once a pupil at Sharanpur, are carrying on work very energetically. This is one of my cipal stations. The behaviour of the native verts and the progress the children have mad Christian knowledge gave me great satisfac Hence I proceeded to Sâyagâm. You will rem ber this place. Last year during the wee Prayer, I was engaged in a case of litigation here connected with the conversion and baptism of Bapoo Teli. What a change has come over the place! The very man who was persecuted, imprisoned and his property confiscated, is now located here as an Evangelist with another brother who is a teacher. It is the Lord's doing and it is marvellous in our eyes. These two are living under a tree, literally bearing the heat and burden of the day, as suitable ground cannot be obtained for the erection of a small house for them, the villagers being against their living within the precincts of the village. If self-denial and hardship, for the sake of the Gospel be sought for, here is an instance of them. These men seem contented with their lot. They are cheerful and happy, and actively engaged in their Divine Master's work. Before leaving Sâyagâm, I had the privilege of administering the holy rite of baptism to fourteen individuals eight adults and six children. The congregation connected with the Church at Sâyagam numbers forty souls. I hope that ere long we shall be able to follow in the track of our American brethren at Ahmednuggur and appoint pastors over our several congregations in this part of the Lord's vineyard. Leaving Sayagâm I proceeded to Jalnah, where our venerable brother Sheshadri is spending and being spent. I call him venerable because he is getting gray. The cares of his extensive fields at Jalnah and Indapore, are no doubt telling upon him. In door and out-door work, comprising Evangelistic, Pastoral, and Educational labours engage every moment of his time. We spent two happy days together, and we had another brother from Ahmednuggur for our companion, Mr. Casam Saheb. So I need hardly tell you that our time was very profitably spent speaking about the past, and conjecturing as to the future results of Evangelistic labours in the villages of the Deccan. On the Sabbath, besides conducting two English services at Jalnah, I preached in Mr. Sheshadri's School room to his congregation at 4 P. M. There is much in and around Jalnah to encourage our brother in his labour of love; but time will not permit me, at present to dwell on these subjects. I must hasten on to the end of my journey. Leaving Jalnah early on Tuesday morning, the 21st ult. viâ Jafferabad and Chicklee, I reached Booldana on Thursday morning.

I must here pause and give a brief description of Booldana. The village of Booldana is situated on an elevated table land. It lies on the Lackenwarra and Adjunta range of hills. It is four miles N. N. E. from Devalghat and fifty N. from Jalnah. This entensive plateau is considerably higher than Adjunta and more elevated than the Aurungabad hills. Its breadth varies from two to three miles, terminating on its northern side in precipitous falls, and in projecting spurs, until

it reaches the valley of Berar. The valley to the Southward is said to be very fertile, and has numerous villages situated on the course of a river [redacted] takes its rise at a distance of about 12 [redacted]estward, and winds its way about one and [redacted]miles from Booldana. The climate of Bool- [redacted] salubrious and from its mild dry tempera- [redacted]ure air, and cool nights, is well adapted for [redacted]tarium, possessing as it does an extensive [redacted]r missionary operations. The Talooka of [redacted]bad itself contains about 144 villages, si- [redacted] at short distances from each other. De- [redacted]t, Saklee, Badoola, and Chicklee are large [redacted]s, containing between two and three thou- [redacted]nhabitants.

[redacted] first three are within six and the last four- [redacted]miles of Booldana. The Director of Public [redacted]ction at Berar, has opened English and [redacted]ular schools in all the large villages about [redacted]ce. I visited the one at Chicklee, which [redacted]ut 125 pupils and is in charge of one of [redacted]pupils of the Money School, Mr. Waman [redacted]he school is progressing admirably un- [redacted]ition. He is endeavouring to get up a [redacted]school also and I have no doubt he will suc- as they have done at Devalghat. Education [redacted]king rapid strides in West Berar. In my [redacted]on a more promising and important Mis- [redacted]y station could not have been selected by [redacted].S. than Booldana. Missionary operations [redacted] the active supervision of a Missionary, [redacted]alf a dozen well qualified native agents, [redacted]vell be extended as far as Akola and Oom- [redacted]. Being under the impression that all the [redacted] Christians who had settled at Booldana, [redacted] dispersed, I was surprised to find 25 souls [redacted], left as sheep in the wilderness without a [redacted]herd, and five others awaiting baptism. Since [redacted]ldana was annexed to and made an outstation of Aurangabad, I have been able to visit it but once. My first attempt to visit it in September last, proved a failure, owing to the bad state of the roads and rivers. To meet the present spiritual wants of the Christians at Booldana, I have appointed two native agents there, one in the capacity of a school master, and the other as an Evangelist. God willing, I purpose to spend three or four months in the year there with my family, which will be a capital change for them and also partly meet the wishes of our Society; and as Booldana is shortly to become a civil station, all ideas of abandoning that station must be utterly banished from the mind. If the C. M S. gives Booldana up, there are others ready to occupy the field. Give West Berar a fair trial, and we shall never have to regret the step taken nor the expenditure laid out. I met our Secretary, Mr. Weatherhead, at Booldana. Notwithstanding the destitute condition of this small Christian community, in this isolated place, we (Mr. Weatherhead and I) were pleased to observe, both in the behaviour and Scripture Knowledge of these poor people, that the instructions imparted to them had not been lost. They have kept it up the best way they could. I spent nearly a week at Booldana, and felt loth to leave those people. Our parting was most affecting. From the eldest to the youngest all shed tears and followed my conveyance for about a mile, and then I had to urge them to go back. Before leaving Booldana I admitted five by baptism into the fold of Christ's Church, three adults and two children. The congregation at Booldana consists now of thirty souls. May the good shepherd keep them stedfast in faith unto the end, and bless the labors of our native agents to their edification and growth in grace. I commend these and others in the villages about here to the prayers and sympathies of all interested in Missions. If pecuniary help in behalf of these and others in a similar position to them be forthcoming from some of our Christian brethren in Bombay it will be thankfully accepted and profitably expended. I hope, Mr. Guardian, you will kindly receive all such donations for me.*

A weekly bazar is held every Tuesday, at Booldana, where a large quantity of grains and esculent vegetables, the produce of the circumjacent country, together with a variety of other articles, are brought and sold by koonbees, Buniahs, and others. Having arrived at Booldana on the bazar day, we enjoyed splendid opportunities of preaching to the people. Some hundreds must have heard us. We might have done more in the neighbourhood of Booldana, but for the incessant rain which kept us within doors for five days. I am thankful to say, that we had access to the people in some of the villages, who heard attentively the glad tidings of the Gospel. May the Lord raise up laborers for this part of His vineyard.

In conclusion, allow we to inform you, that my long-looked for school Master for Aurangabad has at last arrived in the person of a Mr. David a Graduate of the Madras University. He is an able man, and I hope will prove a blessing to the Mission here. His arrival releaves me of great anxiety and burden with respect to my Anglo-Vernacular School here. I will now be able to carry out my plans with regard to Booldana.

I have just received a letter from Bapoo Teli, from Sayagam. He says that the work of the Lord is progressing satisfactorily. The villagers are beginning to be more friendly towards him; but we are dying in the cold. This is no exaggeration. I was rather surprised to hear that at the last Ramzan Eed of the Mahomedans, the Mussalmans of the city of Aurangabad, prayed for the first time, in behalf of Her Majesty Queen Victoria. Long may she live and prosper!

Yours faithfully
JAMES WILSON.

Aurungabad.

[* We shall be happy to do so. ED. *B. G.*]

Epitome of News.

SATURDAY, FEBRUARY 1, 1868.

—*Times of India*: "On Thursday night last Mathew Smith, a seaman, together with a courtezan, were thrown out of a balcony on the upper floor of a house situated in Duncan Road, and receiving severe injuries, were removed to hospital. It is stated that a seaman of the name of Thomas Jones, who had hada quarrel with Smith, was the person who threw them down. Jones is in custody."

—The eight Wagheers who escaped from the Rutnagherry gaol, have all been caught.

—Canoo, a boatman, has been killed by his tindal. The latter has been arrested.

—A Mr. Newman, at Lahore, has been sentenced to three years' imprisonment for forgery.

—The recent pilgrimage at Jejooree was attended by 12,000 persons.

MONDAY,—FEBRUARY, 3.

—The following telegram from Zoulla, Jan. 14, appears in the papers:

The Emperor Theodorus is said to be nearing Magdala. The rebels are in front, Wagshum Gobaze is also near Magdala, and an engagement is considered imminent.

Wagshum Gobaze has sent a friendly message to Sir Robert Napier.

—The *London Review*:—"Who can contemplate the mask of the conventional deceiver, and not know that beneath it are lineaments whose expression, could it be made visible, would make the heart sick? Could the insignificant ambition of the father and mother of a family to deceive their neighbours with false notions of their means involve only their own interests, then there would be much more to laugh at and little to commiserate. But what about the children? Can anything be more heartrending than the spectacle of girls—ladies by birth, by education, by manners—reduced to a state compared to which the condition of the common labourer and his twelve children on eleven shillings a week is happiness? There is a criminality about such extravagance which would seem to necessitate the intervention of the law."

—An appeal is made to the public on behalf of the crew of the *Iolar*, lost at sea. Officers and crew lost all they had.

—*Indian Daily News*: "According to notice, the Progressive Brahmos assembled early yesterday morning in the house of Baboo Keshub Chunder Sen, their leader, at Colootolah, to celebrate the thirty-eighth anniversary of the Calcutta Brahmo-Somaj, by a solemn procession through the streets of the town. About 7½ A. M. the procession started, singing in loud chorus a hymn composed for the occasion, the whole way from Colootolah to Mirzapore, passing through Colootolah Street, around College Square, then through College Street, and Machooa Bazar Street, to the ground intended for the site of a new Brahmo Church. Three flags were borne by the members with appropriate Sanscrit inscriptions, proclaiming the existence of one God only, the triumph of truth, &c. The chief national musical instruments of the Hindoo Boistub sect kept time with the vocal performance. The foundation stone of a new place of worship was laid with appropriate ceremonies, hymns, prayers and benedictions. In its passage, the procession stopped for short intervals, to allow the populace to listen to the chanting, which was solemn, earnest, and devotional, and therefore impressive. This small but resolute band of pioneers, of a new and simple faith among their countrymen, appears to have commenced a movement which is destined to exercise no insignificant influence in shaping the future destiny of India. The processionists were full of enthusiasm and devotion. Some of the most intelligent and leading members of the educated native community were present with the procession, evidently to support and encourage the reformers. The hymn, in hundreds of printed sheets, was distributed among the crowd. It proclaimed the dawn of a new era of salvation, inviting the populace to the spiritual worship of only one God without a second."

—*Delhi Gazette*: "It will probably be held in recollection, that the Maharajah of Jeypoor recently established a school of arts in that city. This institution was opened on the 24th instant by Colonel Keatinge, V. C., Agent, Governor-General for the States of Rajpootana. Dr. Valentine, under whose care the school is placed, mentioned the Maharajah's wish that the new school in all essentials should become a type of those established in other countries; hoping that by such means an improved manufacture of various articles of daily use or luxuary might be introduced into this part of India. Among other appliances a large number of philosophical instruments, and a comprehensive library of scientific books, have been procured, or are on the way from Europe. As H. H. the Maharajah takes a personal interest in the matter, there is little doubt of the success of the institution. While noting with pleasure these characteristics of the Chief of Jeypoor, we are sorry to learn that the medical school established some years back in Jeypoor is to be abolished, a sufficient number of pupils not having presented themselves to justify the continuance of the expenditure incurred."

—*Bombay Gazette*: "It is intended by the Harbour and Pilotage Board that hereafter all inward bound vessels should be boarded by a pilot outside the outer light ship, and this determination is to be carried out in the following manner. There will always be one of the schooners lying outside that light, another between the outer and the inner light, and the third within the inner light. Each of the schooners will take out six pilots, and when the men on the outermost one have all been taken up, the schooner between the two lights will take her place, and so on. When a vessel is boarded outside the outer light-ship the full pilotage fees will be charged; if between the outer and the inner light, only half the amount will be exacted; and if within the inner light, nothing at all. This arrangement it seems to us will be pretty certain to secure that a vessel will be boarded outside the outer light."

—The new Roman Catholic Bishop of Bombay was sworn in yesterday. He took an oath commencing as follows: "I Bishop Elect of the Church of Bombay will from this hour unto all future time be faithful and obedient to the Apostle St. Peter, the Holy Roman Church, to our Lord Pope and to his canonically elected Successors."

From an account of the ceremony in the *Bombay Gazette*, we extract the folowing; "The 132nd Psalm having been chanted, the consecrating Bishop blessed and sprinkled with holy water the crozier, which he delivered to the Bishop Elect. The ring was then blessed and sprinkled with holy water in the same manner, and put upon the finger of the Elect. The blessing of the staff and also of the ring was followed by a prayer on behalf of the recipient. The book of the Gospels was then delivered to the Elect, with the injunction from the Consecrating Bishop to "go forth and preach to the people who are entrusted to thee." The newly Consecrated Bishop having received the "pax" from the consecrating and assistant Bishops, he returned to his chapel, where he washed his hands and had the chrism washed off his head, after which both he and the Consecrating Bishop continued the mass for some time at their respective altars. After the Offertory, the Elect was led to the high altar by his assistants and there kneeling, he made his offering of two loaves, two lighted wax-torches, and two casks of wine; making a reverence to the Consecrating Bishop, who received him sitting and mitred. The Mass was then proceeded, with, the consecrating and newly Consecrated

Bishops partaking out of one chalice. At the termination of the Mass, Bishops Meurin knelt before the Consecrating Bishop, who having blessed and sprinkled with holy water the mitre, placed it, with the assistance of the other Bishops, on the head of the consecrated. After prayer, the gloves were in like manner blessed and sprinkled with holy water, and drawn on the hands of the new Bishop. The ring was then placed on his Lordship's finger above the glove, and he was conducted to the throne, where he was presented with his pastoral staff. The "Te Deum" was then intoned by the choir during which the new Bishop was led Pontifically through the church by the assistant Bishops, and in his progress dispensed his blessing to the congregation. The ceremony concluded about one o'clock by the reading of the last Gospel by the Consecrating Bishop."

—At a recent Conference of the Church Association, Dr. Blakeney said: "No doubt it is known to some here that a new ecclesiastical term has been introduced. It is the term "transaccidentation." Our Church, according to the leaders of the Ritualistic party rejects not transubstantiation, but transaccidentation. I hold in my hand a work entitled "The Kiss of Peace, or England and Rome at one on the Doctrine of the Holy Eucharist;" and the object of the writer who is a Fellow of Cambridge, is to show that the Church of England rejects transaccidentation, but not transubstantiation."

—Speaking of the above meeting (Willis's Rooms, November 26 and 27) the *Madras Observer* says: "The two great doctrinal points which the Council of the Church Association chose as the battle-field, or rather accepted as the battle-field on which the Romanizing party had drawn up their forces, were the Holy Communion, and the power claimed for the priest. The statement that the body and blood of Christ are offered before the Father by the priest, and are to be adored in the Sacrament by the worshipper, was declared repugnant to our Articles and Formularies; and the assumption by any Anglican clergyman of priestly powers similar to those claimed by the priests of Rome, requiring or encouraging auricular confession, was asserted to be contrary to the teaching of our Church. Our readers, we trust, will on these points give their ready assent to the unanimous declaration of the Conference: and they will perceive how necessary it was to lay down some definite principles to which no sound Protestant would object, and on which action might at once be taken. A decisive condemnation was next uttered by the Meeting, of the insidious proposal to permit the use of vestments, (admitted to be symbolical of doctrine,) "either with the sanction of the bishops or in compliance with the wishes of a congregation," and it was agreed that an appeal should be made to the courts of law on the subject of Ritualistic doctrines and practice. This, of course, brought up the question of funds. A proposal was made to raise a sum of £10,000, but such an amount was felt to be alike inadequate to the occasion and unworthy of the cause; and it was unanimously resolved that a Guarantee Fund of not less than £50,000 be raised for law expenses, and placed at the disposal of the Council of the Association. Thousands of pounds were subscribed in the room; and we doubt not the country would, if necessary, heartily respond to the remark of one of those present, that if £500,000 were required to save the Church of England, it would be forthcoming.

"But the members of the Church Association are not disposed to limit their measures to the mere seeking of a legal remedy in the Courts as at present constituted. They are resolved, if possible, not only to secure the reform of the Ecclesiastical Courts, and by simplifying the present mode of procedure in cases such as that of "Martin v. Maconochie" to prevent as far as possible chicanery and evasion on the part of those who dare not meet us on the merits of the case, but to press on Parliament those other legislative measures which are necessary to provide an effectual remedy for present evils. The systematic use of the press, too was not forgotten In this respect also the Ritualists have set us an excellent example. They have established organs of their own, regardless of expense; they know the use of popular treatises, or at least of treatises meant to be such: and in this they are worthy of our imitation; whatever judgment we may pass on the skill with which, like the Romanists, they know how to make use of the ignorance or the venality of a certain portion of the newspaper press for disseminating their own views, or for attacking—not always fairly—the opponents of those views."

TUESDAY,—February 4.

Times of India: "Sir Salar Jung was on his way in a sedan to the durbar of His Highness the Nizam, on Monday, January 27th, the last day of the feast of the Ramazan. The *cortege* was suddenly brought to a standstill in the narrow streets by a pistol shot, fired straight into the sedan by a Musulman, who was standing not more than six or seven paces distant. The ball lodged in the framework of the sedan, and uncomfortably close to the Minister's head. Before the assassin could be disarmed or cut down—probably before the retinue had recovered from their first consternation—he fired another shot. This also missed the Minister, but unfortunately struck a peon who happened to be alongside the door of the sedan, wounding him mortally. The poor fellow drew his jawbeer, and attacked the mussulman; he succeeded in wounding the villain slightly, and died. The exasperated attendants would speedily have cut the Mussulman to pieces, but Sir Salar Jung, who never for one moment lost his presence of mind, forbade any further violence, and the man was simply secured. Let us hope that he will soon meet the reward of his mad and murderous act!"

—*Friend of India*: "An attempt to erect a reredos behind the communion table in the Madras Cathedral has called down a severe condemnation from Lord Napier, and the reredos will have to come down. A correspondent of the above journal states that, on a recent occasion, after morning service, Lord Napier, the Bishop, the Archdeacon, the Chaplain, and the lay trustees remained in Church after the congregation had departed, and a warm discussion took place regarding the curiosity, which resulted in the Governor expressing his opinion that it ought not to have been placed there, and could not remain there, without the authority of himself and his Council, in whom the control of such matters is happily vested. The majority of Churchmen in Madras, as elsewhere, are opposed to such changes."

—Sunday evening, after the consecration of Bishop Meurin, he convoked a meeting, for the formation of a Bombay Catholic Association, at which he said; "He had seen the Catholic Associations in Germany which originated in the year 1848, that ominous year in which Revolution took its rise after a long period of peace, and began to threaten all the religious, social, and political orders in Germany. When that revolution began in Germany the Catholics felt themselves as it were suppressed on all sides; but it was strange that the Catholic Church was like a ball of Indian rubber, for the greater the violence with which it was thrown to the ground the higher it would spring up and with the greater force. He said there was an immense clash in those days, the great principles of revolution and Anti-Christ on one side, and on the other side the Holy Catholic Church standing firm. No one could stand against revolution except the Holy Catholic Church; Protestantism tumbled down like nothing before it. They (the Roman Church) only could stand firm, and they would show to the world that it was really childish, aye more than that, nonesensical, to write such things as they had been reading in those days, that there was no fear that England would fall back to Roman Catholicism. (Applause) England would be glad if she got back to Roman Catholicism, for that would be her regeneration."

Mr. Pigot, barrister, seconded the proposal, and Mr. Green, barrister, moved an address to the Pope. Mr. Green said: "In adopting this address they were not asked to say that the temporal sovereignty was held by divine right—not that the Pope must be King by divine right, but that he must be Head of the Church. The two things were quite distinct. He rejoiced to say that this resolution was to be seconded by the representative in this city of the French nation, a nation so generous and so Catholic. (Applause.) There seemed to be a growing recognition amongst all Catholics in recent times that the French nation was assuming the leading position as the vindicator and assertor of Catholic rights throughout the world. He asked them, in concluding, to unite with one mind in testifying their allegiance to their common mother the Church, and to their common father his Holiness Pope Pius IX."

Dr. Dallas followed, on the subject of education: "Mr. Green had alluded to a most stirring topic. They could not shed their blood on the field of Mentana, that sacred fight where they really had Christianity, virtue, and authority on one side and on the other vice, unbelief, and anarchy, ported, he admitted, by some few hones misguided men) led by Garibaldi and the sc the cities of Italy. (Applause.) Those men pretended to give liberty, outraged the wom Italy and desecrated the Churches. It wa to think how the good and pious people of gland wasted their sympathies upon that brained fanatic Garibaldi with his religio reason and his worship of the trinity of lib fraternity, and equality. Let them try to co the Holy Father in his present anxieties, an him know they had founded this associatio strive to spread Catholic truth. Dr. Dallas cluded by referring to a visit he had recentl to Goa and speaking in high terms of the rel feeling there."

WEDNESDAY,—February, 5.

—A correspondent of the *Times of In* scribing the demolition of the G. I. P demned bridges, says: "Although only *three y old*, there was neither adhesion nor cohesion any part of them, for when they fell they with a crash, one disjointed mass of sand stones. It was in vain that anything eve sembling good mortar was looked for; indee is now plain to any one who takes the troub look at the ruins, that the veriest rubbish ha used as chunam—not chunam at all, but a mixture of white mud andsand without an ing properties whatever. The stones, too, shamefully undersized, and instead of contain one cubic foot each, as the Company's specif tions set forth, it will be difficult to find many the heaps of half that quantity. With th two things alone staring us in the face, it would be worse than useless to look beyond. Bridges built of such material would not stand for any time the work of a common road, leave alone that of a railway; and it is a marvel to every one who has seen the wrecks, that they stood half the time they did. It would be a matter of very little consequence, and hardly worthy the attention of any *portion of the public, if the disease was confined* merely to those bridges that have been demolished, and, if with them, the distemper had been thoroughly eradicated from the Railway system; but unfortunately it is not so. Throughout Berar and the Central Provinces, or from Mulkapoor to Nagpore, a distance of 213 miles, the same alarming symptoms of premature decay have already shown themselves; and competent judges declare that every bridge in that immense length will, sooner or later, have to be dealt with in the same way."

—*Madras Times*: Mr. L. Bowring, C. S. I., who now styles himself "the Commissioner for the Government of the Territories of His Highness the Maharajah of Mysore," has informed the Madras Government that the Ex-Sringiri Gooroo Nursingh Bhartee, with his youthful successor, is about to proceed on a pilgrimage to Rameshwarum and other places in Her Majesty's territory, with the following escort and followers:—

Three Birudaries of Silladar Horse, *i. e.*, 33 Troopers, 100 Brahmins, 100 Soodras, 2 Palanquins, 2 Tonjons, 25 Muskets, 20 Swords, 10 Daggers, 25 Pikes, 2 Elephants, 50 Cows, 8 Umbrellas, 6 Chamarahs, 10 Horses.

The Madras Government have issued instructions that all necessary aid be furnished by Collectors and local officers.

—*Bombay Gazette*: We see cotton being purchased now in Bombay at prices which do not leave a fraction of margin between the Indian and English rates. No course of reasoning can prove this to be business upon sound principles. Of course, merchants and dealers in cotton know their own business best; but it does sometimes happen that on-lookers see most of the game. Any how between the Liverpool and Bombay prices there ought to be a margin for contingencies. At present, there is little or none. Are we to witness another year of heavy losses? Have the bitter lessons of the past already been forgotten?"

THURSDAY,—February, 6.

—The *Thales* from Aden brought us yesterday the English Mail of January 10th. Heads of intelligence: Alarms of alleged Fenian attacks continue to prevail, but the local authorities throughout the country are making every preparation against surprise. Special constables

are still being sworn in, both in London and in the provinces.

Extensive precautionary measures are being taken in the south of Ireland against a Fenian rising.

A gunpowder magazine near Cork has been broken into at night, and a large quantity of powder stolen.

The prisoners Burke, Casey, and Shaw have been committed for trial at the next Warwick assizes.

One or two meetings of Irishmen to denounce Fenianism have been held in England.

Some of the Roman Catholic priesthood in Ireland are beginning to agitate for the repeal of the Union.

Sir A. Woodford, Sir W. Gomm, Sir H. D. Ross, and Sir John Burgoyne have been appointed field-marshals.

Seventeen Paris Journals are to be prosecuted for publishing summaries of the debates in the Chambers.

The weather has been very severe in France and in Northern Italy. The meeting of the Italian Parliament has been postponed in consequence of the road between Florence and the north being blocked up with snow.

General Menabrea has succeded in forming a new Cabinet; with three exceptions the old Ministers retain office.

The eruption of Mount Vesuvius is increasing in activity and is causing some alarm.

A motion affirming the liberty of speech in the Russian Chambers has been carried by 174 to 84.

New Ministries have been formed in Belgium and Portugal.

—Sir John Pakington, at Droitwich the other day said: "Above all, the conspiracy in our midst should teach us that the liberties we enjoyed and the institutions under which we had so long, so greatly flourished were only adapted to a highly-civilized, orderly, well-conducted, law-obeying, and God-loving people—that if we were to have introduced amongst us these conspiracies, these factious and wicked outrages, the result would probably be to abridge our liberties and interfere with the privileges which it had been the boast of England to enjoy. They might depend upon it that the free institutions and great liberty of England could not be co-existent with a divided and a distracted people."

—*Overland Mail*: Letters from Paris report that chignons have fallen, and that now there is scarcely one to be seen in all Paris. The fiat of fashion has gone forth, and chignons are abolished. The new way of doing the hair is to roll it up into a large flat cartwheel on the top of the head, coming to within an inch of the forehead. It requires no artificial aid.

"The Pupils of St. John the Divine," by Miss Yonge, author of the "Heir of Redclyffe," is the first number of the *Sunday Library*, issued by Messrs. Macmillan. Other volumes of the series announced as forthcoming are "Seekers after God: Lives of Seneca, Epictetus, and Marcus Aurelius," by Rev. F. W. Farrar; "St. Louis, St. Francis de Sales, Du Plessis, Mornay, and Calvin," by M. Guizot; "Alfred the Great," by Thomas Hughes, M.P.; "The Hermits," by Rev. C Kingsley; "Huss, Wycliffe, and Latimer," by Rev. F. D. Maurice; "Sir Thomas More and his Times," by L. B Seeley; "Wesley and the Religious Revival of the Eighteenth Century," by Julia Wedgwood; "St. Augustine and his Times," by the Right Rev. W. Alexander, bishop of Derry and Raphoe; and "Xavier and the Jesuit Missionaries," by the Rev. J Taylor.

(A most extraordinary mixture truly, and quite characteristic of our times)

Mr. John M'Gregor's "The Voyage Alone, a Sail of 1,500 miles in a Yawl," has just been published. "Rob Roy's life has not been without some striking incidents, and his recent advantures would seem to have added to them. Mr. M'Gregor is a barrister, and took honourable place at Cambridge among the Wranglers Recently he has devoted himself to evangelistic efforts, both at home and abroad. He has been connected with the ragged-school movement, the organization of the Save-black brigade, and with the establishment of the open-air mission and the Pure Literature Society.

The dreadful excesses which were committed by the rabid Catholics of Barletta last year will be remembered. Their trial has just been terminated before the Court of Assize of Bari. The accused were 62, of whom 24, have been acquitted; 12 condemned to 18 years, in irons, among whom are the Canon Postiglione and the Capuchin Father Vito Maria; ten to 10 years in irons, and the rest to minor punishments.

Eighteen men engaged in cutting wood in the forest of Rothwald, in Austria, had collected to breakfast in a hut, when suddenly they were overwhelmed by on avalanche of snow and were swept away, hut and all. Three days elapsed before they were missed, and when a search was made for them eleven were extricated from the snow, seven of whom were dead and the other four so exhausted by cold and hunger that they are not expected to live. The other seven have not yet been found.

"Leaves from the Diary of Our Life in the Highlands,"—"the Queen's Book," as it is called—is published to-day, and most of the papers this morning contain lengthy notices of, and copious extracts from, the volume. The first part of the book contains an account of the Queen's two earlier visits to Scotland in 1842 and 1844, and of a cruise off the West Coast of England. Then come the extracts from the journal proper, which was at first all it was intended to print. Ultimately, however, her Majesty adopted the suggestion of Mr. Helps, and added the accounts of the visits to Ireland in 1849, to Jersey and the Devon coast and to Killarney. Mr. Helps also prevailed on the Queen to let the work circulate among all her subjects, though at first it was her Majesty's intention to issue only a few copies to members of the Royal family and her personal friends.

—*Times of India*; Zoulla, Jan. 14: "Letter have been received by General Merewether from Mr. Rassam and Dr. Blanc, dated Magdala December 23. All the captives continued to enjoy good health, and to rejoice at the success which promised to attend the expedition. They had heard nothing further of the King of Shoa; but as they had never been buoyed up with hopes from that quarter, his silence caused them no disappointment. Theodorus was still pushing his way through Wadala, but so slowly that he could hardly reach Magdala before the beginning of February, or perhaps later, if anything like active opposition were offered to his advance. The energy of the chief of Talanta (or Dalanta) in destroying the road is confirmed. Wakshum Gobazye, without shewing the slightest intention of boldly attacking Theodorus, is also bent upon annoying him if he can do so safely. With the main body of his army at a place called Lalliliela, he sends forward bodies of men to lie in ambush on the tops of the hills and cliffs by which Theodorus must pass, and from there they pelt him with large stones as he passes—a mode of proceeding which is tolerably safe for themselves, but which must be horribly unpleasant to His Majesty. Theodorus, instead of being humbled by these adversities, actual and prospective, is, according to latest accounts, becoming even a more confirmed lunatic than ever. When in his fits, he slays and burns almost indiscriminately; and his lucid moments he devotes to the invention of some new and more horrible kind of torture. His 'latest' in this line is to drive a pointed stake through his victim, nailing him to the earth, and then order loaded carts to be driven over him.

—The same; Jan. 23: "I mentioned in a former letter the arrival of a confidential agent from Kassai, Prince of Tigre, and also that Kassai had expressed a desire to have an officer accredited to him. As it is very desirable to retain this man's friendship at present, and to avoid every act of omission which might in any way arouse his suspicions, or lead him to consider himself slighted. Sir Robert Napier has consented to grant his request. The choice of Major Grant, C.B., the fellow-traveller and friend of Speke, is undoubtedly the very best that could have been made; and it is most fortunate that this distinguished officer was available for the delicate duty. Major Grant, with M Munzinger as his attache, left for Senafe, in company with General Merewether three days ago, and will thence proceed on his mission to Axum. Kassai will it is believed, be brought to meet Sir Robert Napier at Ategerat or Antalo, when he will doubtless see as much to surprise him in the British camp as his subjects have done. The first thing that strikes an Abyssinian on beholding a British camp, or a regiment on the march, is the discipline and quiet which prevail, and when a little closer inspection shews that there is not a single woman in it, their surprise knows no bounds. In both these respects, according to Abyssinian notions "the English are not at all like soldiers."

—The same: "At the Criminal Sessions yesterday Alfred Barwick and Thomas Walton, the two half-castes, who stood charged with forgery of the name of Mr. Duxbury of the B. B. and C. I. Railway (by which they obtained a considerable sum of money) were convicted and sentenced to four years' rigorous imprisonment each."

FRIDAY,—FEBRUARY, 7.

—Wilfrid, in the *Times of India*, says: The Church of England must be judged not by what certain people within her pale choose to say about her, but by what she herself teaches. The doctrines of Baptismal Regeneration, the Real Presence, the Seven Sacraments, Auricular Confession with Priestly Absolution, and Prayers for the Dead, are clearly accepted and taught by her; these are all doctrines as dear to the Roman Catholic as they are hateful to the Protestant, and it is therefore simply dishonest to brand a Church which inculcates such truths with a cognomen ("Protestant") which, as a Church, she scorns and repudiates.

—The annual feast of the Byculla school children cost Rs. 1063.

—Deaths last week, 368.

—From the interesting and comprehensive address of Dr. Wilson at the Bible Society's meeting our space will only permit us to make the following extracts: When they scanned the pages of Ecclesiastical History they found much that was interesting connected with the history of North Africa. The great zeal and wisdom shown by the members of the Catechetical school of Alexandria; the vigour and zeal of Athanasius, the great defender of the truth of God connected with the divine Trinity; the distinguished fathers connected with Carthage were well known. Passing up the Nile, they remembered the conversion of the eunuch, the treasurer of Candace, Queen of the Ethiopias. Now almost all the Christianity of Northern Africa was found in the Mountains of Ethiopia It was in the time of Athanasius that two young men of Tyre, Frumentius and Edesius were wrecked on the coast of that country. They commenced in it evangelistic efforts. Their labours were attended with the divine blessing and one of them was ordained to the office of the ministry by Athanasius at Alexandria. The Abyssinian Christians showed very great vigour in their ancient days. In the sixth century they invaded Arabia Felix to rescue the Christians there who were harassed and persecuted by a Jewish king. It was during the time of the invasion and consequent possession of that country that those interesting persons the Beni-Israel who were now in India, came to the neighbourhood of Bombay. Considering the disadvantageous circumstances under which Abyssinia maintained the profession of Christianity they need not be surprised at their decline in Christian purity. They had now great reason to call upon God and beseech Him to send his blessing upon the copies of the Scriptures sent there for the benefit of its inhabitants. The Abyssinians as the other Eastern Christians like old translations of the Scriptures; and they were very much under the influence of that feeling, preferring the ancient Ethiopic versions to the vernacular translations. They read the Ethiopic transtations. They read the Ethiopic translation but did not understand it. 2030 copies of one of the gospels had been sent to them in Ambaric, a language which most of them understood. There were four or five dialects in Ethiopia, but all were intimately connected with one another. Then adverting to the Society's own Indian versions he (Dr. W.) was convinced that of all the translations which had been made into any of the Northern family Indian languages the best yet made were those effected under the suspices of the Bombay auxiliary.

—Monia Kessowjee has been sentenced to ten years' rigorous imprisonment for the poisoning of Praga Crustnajee.

—The men accused of the murder of Govind Dewrookia at Sion, have been found not guilty.

TELEGRAPHIC NEWS.

LONDON, *January 24th*.—It is reliably asserted that the Viceroy (of Egypt) intends withdrawing the majority of his troops from Abyssinia and to leave only a small garrison at Massowah. (We assume that this telegram refers only to the Egyptian troops, as any orders regarding the British forces would emanate either from the home or the Bombay Government.

25th.—The United States Congress has requested

Digitized with financial assistance from the Government of Maharashtra on 28 February, 2020

President Johnson to intercede with Queen Victoria in favour of the Fenian prisoners in Canada.

27*th*.—The *Serapis* has sailed for Alexandria, and has embarked the 85th Regiment for Queenstown.

Ten French newspapers have been condemned to a fine of 1,000 francs each for illegally publishing the recent debates. The prosecution against the other seven was abondoned.

The French financial statement shows a deficit for the past year in the revenue receipts and a larger outlay for military and naval purposes than had been provided for. A loan of 440,000,000 francs (£17,600,000) is announced.

28*th*.—Latest advices from Massowah report that the British forces occupied Goom Gooma (12½ miles, beyond Senafe) on January 18th. Sir Robert Napier was shortly expected to move to the front, and lead the troops towards Antalo.

Menelek has retired without attacking Magdala.

It is stated that the proposed Indian Furlough Rules will probably be adopted

29*th*.—An armed band have attacked the Martello tower near Waterford, but they were put to flight.

Government is prosecuting the editor of the *Dublin Weekly News* for seditious articles

The French Senate has unanimously adopted the Army Bill.

The Italian Parliament has voted the provisional exercise of the budget from February, notwithstanding an attempt to raise a vote of want of confidence in the Ministry.

The *Monituer* states that the attitude of the Powers shows a concurrence of conciliatory disposition and peaceful symptoms.

France has arranged with Prussia for a dissolution of the Commercial Treaty with Mecklenburg.

Negotiations for a Commercial Treaty between Austria and the Zollverein are about to commence

One side of Vesuvius has given way burying a number of houses.

The death is announced of Sir Edmund Head.

Patrick Mullany has turned Queen's evidence and disclosed a Fenian plot for the release of Burke.

Feb. 1*st*.—An Abyssinian envoy has arrived at Cairo from Prince Kassai on a mission to the Coptic patriarch relative to the nomination of Bishop Abouna's successor.

Prince Kassai is friendly to the British.

Congress has passed a new Bill repealing the internal tax on Cotton, to take effect immediately, and removing the import duty on foreign Cotton from November 1st.

ON THE RACES AND FAITHS OF ABYSSINIA.

It is not our purpose in the present article to plunge into the labyrinth of Abyssinian ethnography; and we hold aloof from it all the more that, as yet, so few have threaded their way through its difficulties with any measure of success. The leading ethnographic fact to which we would solicit attention is this—that the bold table lands of Abyssinia, hitherto in the hands of the race generally termed "Caucasian," are the outpost of the Caucasian race in that direction. Descending from them, and proceeding southward, we come upon tribes more akin to the negro family of mankind. The general opinion is, that the savage Gallas, a people of negro descent, at least if we use that term in its most extensive signification, are so encroaching upon the Abyssinia Caucasians, that they will ultimately expel them from their country, and take their place. This vaticination, however, we are inclined to receive with considerable doubt. The Abyssinians must often before have had to encounter negro assailants, yet have they managed to hold their own as yet against all foes of such a character. It is not often that a "Caucasian" sovereignty goes down under negro blows. As a rule, it is not hard pressed till it has to endure the assaults of other Caucasians. It is "when Greek meets Greek" that there "comes the tug of war." It is with the Semitic, sometimes called the Syro-Arabian, family of the Caucasian, race, that the Abyssinians are connected; and the Gheez language, formerly spoken on at least one of the rocky platforms of which the country is composed, is akin to Arabic, and, in consequence, not remotely allied to Hebrew.

Having alluded to the physical conformation of the country, it may be stated that the celebrated geographer, Carl Ritter, of Berlin, some years ago, showed that Abyssinia was resolvable into three table lands, rising one above another from the shore of the Red Sea. The first of these is the plain of Baharnegash; the second, or higher level, that of Tigre, containing the former Abyssinian capital, Axum; and last, and highest of all, the table land of Amhara, on which Gondar is situated, and which is of the average elevation of 8,000 feet. The Amharic race ruling on this platform has for some centuries been the dominant one throughout Abyssinia. Before passing on from the subject of races, it is needful to add that the Abyssinian branch of the Caucasian stock, existing, as it has for ages, in immediate proximity to the negro tribes, has so intermingled with them as to have acquired some of their characteristics; and two Abyssinians whom we once met, though in the main constituted physically like Europeans, still approached the ordinary natives of tropical Africa in having curly hair.

To speak now of the faiths of Abyssinia. So much connexion was there, in ancient times, between Abyssinia and the rest of the civilised world, that the Greek language and idolatry had established themselves at least as high as the second platform of rocky land. Monumental inscriptions have been found there in the Greek language, there being one specially worthy of note detected at Axum, in which the King describes himself as the "son of the invincible Mars." At a very early period, also, Judaism took deep root on the same platform, and has left unmistakable traces of its former power; the close ethnographic affinity of the Abyssinians to the Jews rendering it more easy than it would otherwise have been for the former to adopt the divinely-revealed faith of the latter. The language of Pritchard on the subject is so striking that it deserves to be quoted at length.

"What is still more rmarkable, it (Abyssinia) has preserved extensive remains of a previously existing and widely-spread Judaism, and, with a language approaching more than any living tongue to the Hebrew, a state of manners, and a peculiar character in its people, which represent in these latter days the habits and customs of the ancient Israelites in the times of Gideon and of Joshua. So striking is the resemblance between the modern Abyssinians and the Hebrews of old, that we can hardly look upon them but as branches of one nation; and, if we had not convincing evidence to the contrary, and knew not for certain that the Abrahamidæ originated in Chaldea, and to the northward and eastward of Palestine, we might frame a very probable hypothesis, which should bring them down as a band of wandering shepherds from the mountains of Habesh (Abyssinia), and identify them with the pastor kings, who, according to Manetho, multiplied their bands in the land of the Pharaohs, and being, after some centuries, expelled thence by the will of the gods, sought refuge in Judea and built the walls of Jerusalem. Such an hypothesis would explain the existence of an almost Israelitish people, and the preservation of a language so nearly approaching to the Hebrew, in intertropical Africa. It is certainly untrue, and we find no other easy explanation of the facts which the history of Abyssinia presents, and particularly the early extension of the Jewish religion and customs through that country"—(*Pritchard's Natural History of Man*, Second Edition, pp. 279-280.)

It is believed that the Jewish element, for the the existence of which Pritchard found it so difficult to account, came from the coast of Arabia, opposite to Abyssinia. The prominent place the Jews held in Arabia in the early centuries of the Christian era will be remembered by all who are familiar with the life of Mahommed; and even to this day there are colonies of Jews in Arabia, including an interesting one in our own station of Aden.

We ought next to speak of the introduction of Christianity into Abyssinia, but withhold this part of the subject for the present, and turn attention first to a scene in the life of Mohammed. When Aboo Beker, one of Mohammed's earliest converts, and subsequently the first caliph was in the full fervour of his zeal, he ransomed sundry oppressed slaves from their tyrannical masters, one of whom was Bilal, the son of an Abyssinian slave-girl. "He was tall, dark, and gaunt, with negro features and bushy hair," and was by Mohammed termed "the first fruits of the Abyssinians." Not long after his reception into the Mohammedan body the persecution of the people of Mecca became so severe upon the "faithful" that several of the latter, by direction of their chief, sought refuge in Abyssinia. "Yonder," he said, pointing in the direction of Africa, "yonder lieth a country where no one is wronged: a land of righteousness. Depart thither, and remain until it pleaseth the Lord to open your way before you." The advice was taken, as might have been expected from the veneration with which Mohammed was regarded by his followers. The emigrants set forth, and were so well received that they had no occasion to change the favourable opinion they had formed of Abyssinia. Those who are best acquainted with the history of Mohammedanism believe that the success of the first "hegira," or flight from Mecca to Abyssinia suggested the second one—that of world-wide celebrity, from which the Mohammedan era is dated: the flight from Mecca to Medina; and if, as is probable, this was the case, then the conduct of the Abyssinians at a critical period may have powerfully affected the whole current of subsequent history. The residence of the first band of emigrant in Abyssinia was not protracted. It lasted only two months. Falling into the ordinary error of exiles, they took up the notion that the cause for which they had suffered so much was now almost triumphant at Mecca; and, after the brief absense from home already stated, they returned to share in the victory. What they had mistaken for triumph was a lull in the storm of persecution, produced by temporizing policy on the part of Mohammed, and when the calm terminated, which it very speedily did and the tempest raged anew with unabated violence, even increased in fury, retreat to Abyssinia came again the order of the day, and was carried out this time on a larger scale then before. Nor did it terminate so soon as formerly; years elapsed before the last of the refugees again set foot on the soil of Arabia.

We must postpone to a future article the notice we had intended to give in this one of the rise and progress of Christianity in Abyssinia.—*Christian Work*.

DOMESTIC OCCURRENCES.

BIRTH.

COSTA—Of a son, the wife of the Rev., Titus Costa, at Hoobley, January 14th.

DEATHS.

GASCOIGNE—December 16th, at his residence Battersea, London, of disease of the heart, John Gascoigne, Esq., Architect, late of Bombay, aged 49 years.

BOWEN—*At New York, March 12th, Mrs. Harriet* Seymour Bowen, aged 83 years and 7 months.

Advertisements.

DIOCESAN SCHOOL,

BYCULLA.

LOCAL COMMITTEE.

The Rev. G. C. REYNELL, M.A.
The Hon. Mr. JUSTICE WARDEN.
HERBERT BIRDWOOD, Esq., M.A. C.S.
GERARD NORMAN, Esq.

Honorary Secretary—JOHN CAMERON, Esq.
Head Master—The Rev. E. H. DUBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois, in connection with the School held in the Freemasons Hall, Mazagon. A large house with extensive ground', an ample accomodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received, and every effort made to ensure them a happy and comfortable home.

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Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DUBOIS, Byculla.

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